A Five Year Plan for the Peace Corps

Reflections of a Blind Volunteer in Nepal

Do Volunteers Really Make Friends?

A New Book about the Peace Corps

An Invitation to a Pacific "Paradise"

PEACE CORPS
volunteer
JUNE 1966

A FIVE YEAR PLAN:

A new look at Peace Corps goals

The Peace Corps is taking a hard look at its long-range prospects through a revolutionary approach to budget-making called PPBS.

PPBS is the Planning-Programming-Budgeting System. The Peace Corps is one of two dozen federal agencies applying it to obtain a set of operating goals and priorities for programming through the next five years. It is expected to affect nearly every aspect of the agency's work at home and overseas.

Sol Chafkin, Director of the Office of Planning and Program Review, introduced the system to country directors in regional meetings at Nairobi, New Delhi and Panama City. The directors are now heavily engaged in preparing the country-by-country components. The end result will be titled: "The Peace Corps Program and Financial Plan, Fiscal Years 1967-71."

The system is particularly challenging to the Peace Corps because it requires identification and measurement of program output. This means that yardsticks must be developed to measure program impact. Translating Volunteer activities and accomplishments into measurable quantities is the most difficult and most controversial aspect of the new system.

At the heart of the Peace Corps application of PPBS is an awareness that output is dependent on a different type of input resource: the Peace Corps Volunteer. In fact the Volunteer is the only resource the Peace Corps has. In its most basic form, the system poses the question: If you had only one Peace Corps Volunteer for the whole world, where would he be most effective in terms of output and satisfaction, and where could he best fulfill the legislative purposes of the agency?

As outlined by Chafkin, the system is designed to raise a host of issues that will lead the Peace Corps toward involvement in the most critical problems faced by host countries, which in turn will provide Volunteers with the most satisfying overseas experience.

To Chafkin, "Volunteers are likely to get the greatest job satisfaction when they are involved in the mainstream of a country's problems."

India is his favorite example. The major problem there is food production. By the end of 1966, more than 1,000 of the 1,600 Volunteers posted in India will be directly engaged in some aspect of food production.

"To an ever-increasing degree," says Chafkin, "the Peace Corps is asking itself (or will be asked) whether it is desirable or whether it is essential, whether it is working on life and death issues of the underdeveloped world or nibbling at the edges.

"The answers are obviously important in every aspect of the work of the Peace Corps—its recruiting, its training, its appropriation requests and, most important, its efforts to have Volunteers derive an increasing sense of accomplishment from their work with major problems. Host countries will increasingly regard the Peace Corps as a significant force in their development as the Peace Corps demonstrates its interest in and ability to program and perform on major issues facing the countries."

Thus, PPBS is challenging the Peace Corps to come up with explicit goals and forcing it to set priorities among these goals.

The new system, says Chafkin, "causes the issues to be floated to the top. It sharpens the issues so you know what decisions there are to make. It's going to uncover a whole nest of issues. It will make us better, more realistic, more sophisticated; it will begin to tell us things, and we'll begin to know what we're buying."

The three legislative purposes of the Peace Corps will remain the same. PPBS is designed to define explicitly programs that are geared to achieve them.

Such specific operating goals are new to the Peace Corps. "The old program was developed in days when the Peace Corps had to survive and to prove itself," says Chafkin. "Survival meant: what are Volunteers going to do? The emphasis was on finding useful employment for Volunteers rather than starting with the most critical problems that needed attention."

A key element in PPBS is quantification, a new process for measuring Peace Corps output. It has inspired a lot of mathematical calculations, a few doubts, and at least one poem. A country director quantified his reaction in 16 lines:

Like Adam when Quantification began
Who said 'No I can't' and was told 'yes you can'

Like Phidippides after his marathon run
Like Icarus flying too close to the sun

Like the apes in their struggles with Tarzan and Jane
Like Custer surrounded by Sioux on the plain

Like a fish that is gasping for life in a boat
Like a victim some felon has seized by the throat

Like the gambler whose bankroll receded way down
From playing the only damned game in the town

Like a ball club that's bound for the foot of the league
Like battling Siki in his fight with McTeague

We bow to our fate as the old saying goes
And in our case prepare to compete with the 'pros'

Of course there's a chance we'll awake with a scream
To find Quantification a horrible dream.

Many Peace Corps goals, of course, have been implicit. Staff, Volunteers and host country officials have zeroed in on real needs and have set up individual and group missions to meet these needs.

But the legislative goals ("big enough to drive a truck through," says one staffer) have never been operating goals. As Chafkin points out, the second purpose of the Peace Corps—to help promote a better understanding of the American people—is possible to implement by programming theatre ushers.

By delineating specific goals the Peace Corps hopes to provide a link between critical problems and specific programs. The first results are expected in 1967 programming.

The yardsticks measuring program impact will provide the "hard data" used in arriving at these specific goals. Here numbers come into play. The process is called quantification.

An example of quantification is the number of clients, or "meaningful contacts," that a Volunteer group might have. If, for example, a project has 100 Volunteers, and the average population of the towns where they serve is 500, then conceivably the program affects 5,000 people.

Volunteers and country directors have asked: How do you define the cost effectiveness of changed attitudes? How can you measure in five years, or fifty years, the "output" of a Volunteer in an Ethiopian classroom? What yardstick could measure the impact of a Volunteer in a Caracas slum, or the impact of the slum on the Volunteer?

Chafkin sympathizes with these doubts. "Quantification works best when you're buying things," he concedes, "and worst when you're dealing with people."

But the Bureau of the Budget, which has launched PPBS, recognizes the intangibles that might be involved. And the Peace Corps is adapting the system in such a way as to measure the effectiveness of programs. It will not judge the effectiveness of Volunteers. Chafkin has urged directors to concentrate less on statistical research and more on thinking through critical host country needs and how effectively the Peace Corps might be able to deal with them.

Popmanship in the Peace Corps: Two India-bound groups are scheduled to train together in Boston. The projects are for rodent eradication and cottage industries. Already they have been labeled: "ratman and bobbin."

In this context, Chafkin views quantification as merely a starting point in an effort "to make the program as analyzable as possible."

This requires questions the Peace Corps has not previously answered or even asked explicitly. For example, a teaching program of 50 Volunteers teaches 5,000 youngsters in one country in a year while 50 Volunteers in another program in another country teach 10,000 students in the same time span. The smaller "output" program might, upon questioning, be found to be far superior for a variety of non-quantifiable reasons. "But how are you going to find out," queries Chafkin, "unless you ask questions?"

In the next few years, Chafkin expects that the initial projections made through the system will show a more regional diversification of programming. In Africa, for example, where most Volunteers are teaching, there is a new interest in rural development. In Latin America there is growing interest in education. And in education more emphasis will probably be placed on teacher training.

Though the burden of the PPBS effort now falls on the staff, Chafkin sees opportunity ahead for Volunteers to participate in the strategy of defining Peace Corps goals and designing programs to achieve them. "Volunteers are already a very important source of ideas and information on some elements of programming, such as identifying key country problems," says Chafkin. "And they have been following 'the system' in terms of their own work, setting up alternatives, weighing choices, and so on."

Volunteers have used the quantification process in recent termination conferences in Colombia, British Honduras, Nigeria and Afghanistan. The staff member who conducted the conferences says Volunteers greeted the system with cynicism but, once they got into it, were intrigued with the method as a means of measuring the impact of both their program and their individual contributions to it.

MORE TO INDIA: The Peace Corps will raise the number of Volunteers in India to 1,600 by year's end, more than doubling the present commitment. Director Jack Vaughn signs a contract with David E. Lilienthal, chairman of the development and Resources Corp., which will provide agricultural guidance to Volunteers.

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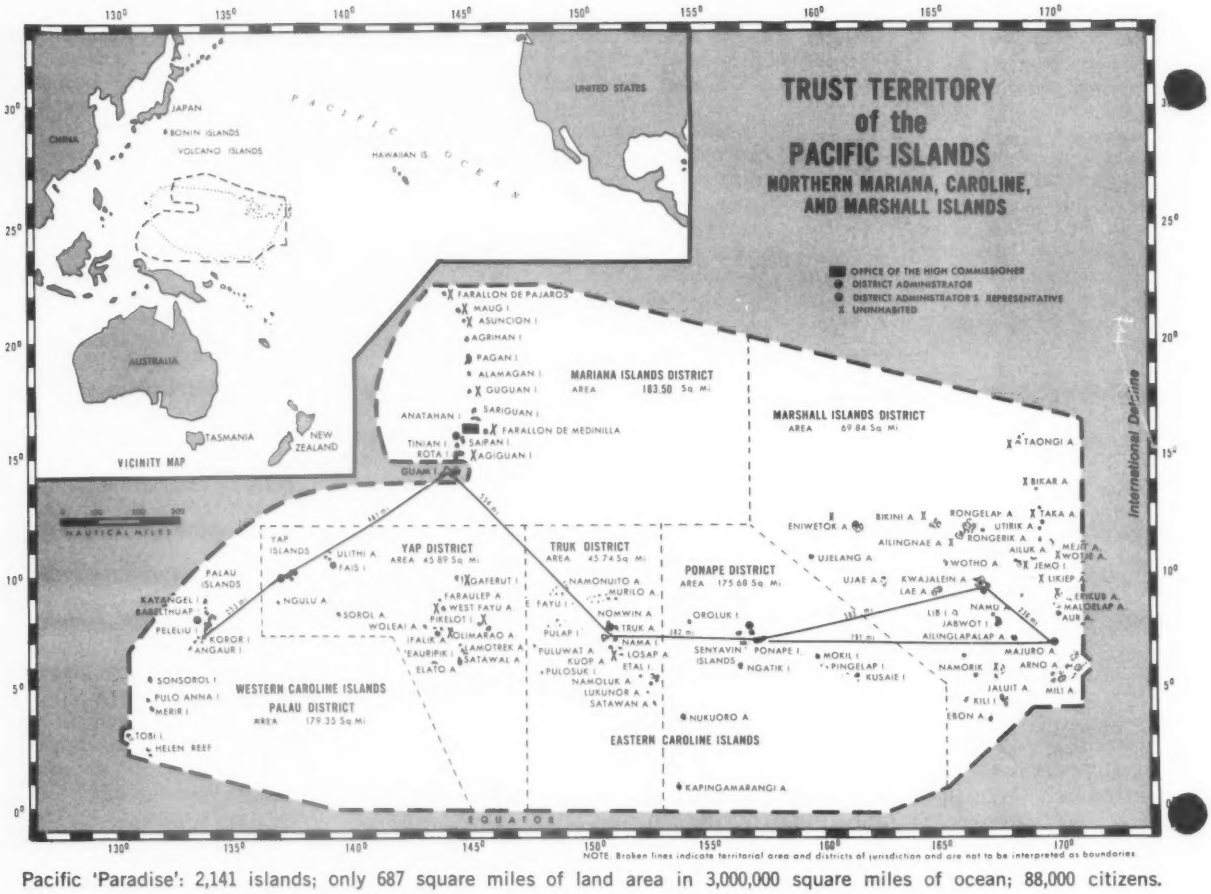

Pacific 'Paradise': 2,141 islands; only 687 square miles of land area in 3,000,000 square miles of ocean; 88,000 citizens.

Peace Corps takes on Micronesia

Volunteers are headed for a new type of Peace Corps host country next fall—the Trust Territory of the Pacific Islands.

The islands, often referred to as Micronesia, have been administered by the United States as a United Nations Trusteeship since 1947. The territory consists of 2,141 islands spread over three million square miles of the Western Pacific. The 97 inhabited islands among them have 88,000 inhabitants.

Some 400 Volunteers are scheduled to arrive there by the end of October.

The U.S. is responsible for three of the four island groups in Greater Micronesia: the Mariana, Marshall and Caroline Islands. Great Britain administers the fourth group, the Gilbert Islands.

Spain occupied Micronesia until 1899 when the islands, except for Guam, which was ceded to the U.S., were sold to Germany. Japan inherited them after World War I. The islands were the scene of some of the bloodiest fighting in World War II, and when the Japanese were driven out, the U.S. Navy took over.

Since 1947, when the UN mandate was issued, the U.S. has been responsible for administering the territory and for promoting the political, economic, social and educational advancement of the Micronesians toward self-government or independence.

In 1951, President Harry S. Truman dissolved administration by the military and placed the Trust Territory under the jurisdiction of the Department of the Interior.

Ten years later, a UN mission reported to President John F. Kennedy that there was considerable dissatisfaction in the territory over "a static economy" and the lack of a coordinated plan for economic development.

Critics of U.S. administration have noted that on Saipan, for example, rubble from World War II has never been removed, and a quarter of the island (where most of the fighting took place) is still off limits to its inhabitants. On Yap there is no water filtration system. The average hourly wage for Micronesians is only 35 cents, a third of the pre-war level. Micronesians are said to recall the Japanese occupation as "the good old days."

In 1962, a Presidential study mission recommended that the efforts of Peace Corps Volunteers, Hawaiian teachers and private businessmen be combined to aid the islands, and also called for an investment program to restore essential roads, bridges and public utilities. The recommendations were approved by President Kennedy shortly before his death.

Announcement of the Peace Corps entry into Micronesia was made jointly by Director Jack Vaughn; Arthur

Goldberg, U.S. Ambassador to the UN; and Stewart Udall, Secretary of the Interior. "We have to do better than we have done," said Goldberg.

A two-phase program is tentatively scheduled. The first 400 Volunteers will be elementary school teachers and community developers. There will also be public health workers and an engineering and construction group.

In the second phase, scheduled for arrival next January, secondary school teachers, agricultural specialists, lawyers, public administration experts, credit union and co-op workers, and secretaries are expected.

A special recruiting program has been mounted to meet program requirements. Selected universities are being re-visited, a simplified eight-page questionnaire is being used, and placement tests have been suspended. Qualified applicants will be informed of their acceptance within 15 days.

The Director is also urging Volunteers whose service is ending this summer to extend for two years and serve in Micronesia to provide "additional competence and predictability of success."

The Department of the Interior will continue to conduct the civil administration of the Territory.

Ball fills new post

R. Markham Ball has been appointed to the newly created position of Peace Corps Staff Director.

In this capacity Ball is assuming functions previously assigned to the executive secretary. He will also coordinate the agency's relations with Congress, the White House and the Department of State, and serve as the principal contact with the National Advisory Council.

Ball is a former law clerk to Chief Justice Earl Warren and came to the Peace Corps from the Office of Economic Opportunity, where he was assistant general counsel in charge of Volunteers in Service to America (VISTA).

Burns appointed

Robert Burns, who was a Volunteer in East Pakistan, has been appointed chief of the North Africa and Near East Division of the NANESA Region. He has been acting chief for nine months.

Facts for FY '67

Peace Corps projections, proposals and plans for Fiscal Year 1967 have been presented to Congress. Among the items:

The Peace Corps has asked Congress for $112,150,000 for the coming year. Estimated expenditures for the current fiscal year: $107,700,000. The proposed budget includes $1,400,000 for the Partnership Exchange Program.

There will be an estimated 13,900 Volunteers and trainees by Aug. 31 of this year. A year later the figure will be up to an anticipated 15,350, an increase of about 10 per cent. The Peace Corps also proposes to have 800 Partnership Exchange Volunteers in the U. S. by the end of the next program year.

Volunteer living allowances averaged $114 per month during fiscal 1965. The average dropped to $111 per Volunteer per month this year, and in the coming year it will take another dip, to $108. This figure includes the one-time settling-in allowance.

Volunteer clothing allowances have averaged $200 per Volunteer during the entire period of service. This average will drop to $150. Explanation: "Evaluation has indicated that this allowance can be more selective with respect to both the amount provided and the timing."

The ratio of full-time staff, Washington and overseas, to all Volunteers and trainees will be 1:13 during the coming year. It is now 1:12. However, the ratio of overseas staff to all Volunteers will change from 1:22 to 1:21.

There are now 1,190 persons employed as Peace Corps staff, including 739 in Washington and 390 overseas. The total will increase by 92 during the next fiscal year, including 50 overseas, and 42 with the Partnership Exchange Program.

The average annual cost of readjustment allowances in fiscal 1965 was $932.64. A recent boost in the Social Security rate will hike that average to $937.80 for fiscal 1967.

The Peace Corps proposes to spend $950,000 on contract research studies in 1967. Half of this will go to projects already underway. Priority on new studies will go to those designed to measure Volunteer achievements overseas.

Host countries will contribute an estimated $4,575,000 to the Peace Corps in fiscal 1967.

It will cost the Peace Corps an estimated $7,673 to field one Volunteer in fiscal 1967. That includes everything from pre-selection expenses to administrative costs. In 1963, the average cost per Volunteer was $9,074.

This year almost as many Volunteers will complete service overseas as returned home during all of the first four years of the Peace Corps.

Exchange program takes shape

Plans for an Exchange Peace Corps and an expanded School-to-School program have been presented to Congress as a proposed amendment to the Peace Corps Act called the Partnership Exchange Program.

As presented to Congress, the Partnership Exchange Program calls for 800 Exchange Volunteers to begin service or training in the United States in Fiscal Year 1967. The first group of 265 would arrive this October.

It also calls for the formation of 1,000 school-to-school partnerships during this program year. There are now 118 such links between U.S. and foreign schools.

The Peace Corps is requesting $1,400,000 to finance the program, and proposes a staff allotment of 42 persons to administer it.

The Partnership Exchange Program is a direct response to President Johnson's February proposal to Congress that more U.S. schools "assist in the brick-and-mortar construction of a sister school in less developed nations" and that the U.S. invite volunteers from other nations to come to the U.S. as "Volunteers to America" (THE VOLUNTEER, February).

The School-to-School program would emphasize "continuing relationships" between the donor school in the U.S. and the overseas school such as exchanges of teachers, student governments, PTA's, glee clubs and community service organizations. Peace Corps Volunteers would be asked to help identify educational needs which cannot be filled overseas, and the Peace Corps would attempt to match contributions from U.S. schools and communities.

Through the Exchange Peace Corps, it is hoped that volunteers will contribute first-hand cultural, historical and linguistic knowledge to U.S. education and bring new insights and perspective to U.S. social service.

Through these efforts, says Director Jack Vaughn, Exchange Volunteers would help broaden understanding between nations on a people-to-people level and would gain meaningful experience to aid them in their work when they return to their countries.

Peace Corps directors in various countries have reported that there is an interest overseas in exchanging volunteers with the United States. And after his recent trip to Asia and Africa, Vaughn said that "the Exchange Peace Corps met with great enthusiasm among host country nationals."

Membership in the Exchange Peace Corps would not be limited to those countries in which Peace Corps Volunteers now serve. Other nations that have expressed interest in sending volunteers to America are Argentina, Israel and Mexico.

Exchange Volunteers would spend one to two years in the U.S. They would be committed to return to their sending countries for work following their service. They would have "J-visas" which would expire shortly following termination and which generally would prohibit them from returning to the U.S. within two years after their departure.

Foreign students already in the U.S. would also have the opportunity to serve as Exchange Volunteers by working in school and community activities where they live, part-time and in the summer.

Potential work sites and job descriptions of Exchange Volunteers are varied.

In high schools, elementary schools and colleges, they would teach or assist in the teaching of language, social studies, world history, and world affairs courses. Their work would be expected to extend beyond the classroom. They could participate in PTA meetings, speak at church and civic clubs, help coach a sport.

Exchange Volunteers serving in community action programs would work in settlement houses, neighborhood centers, Job Corps camps, Indian reservations, child care centers, migratory laborers' programs or Operation Head Start. They would combine their efforts with those of U.S. social workers and VISTA volunteers.

The Peace Corps has already received tentative requests from schools and communities throughout the U.S. for 1,000 volunteers.

Recruitment and selection of the Exchange Volunteers would be the responsibility of the sending countries. Among the proposed requirements are a minimum age of 21, proficiency in English or an English-speaking aptitude, and, if married, no dependents under 18, with both husband and wife serving as volunteers.

The Peace Corps proposal to Congress states: "The program would seek out people who want to come to work —and work hard—rather than study; people who have demonstrated their desire to make a significant contribution in their own country and who have a good understanding of their culture and fellow countrymen."

Peace Corps Volunteers and staff may assist in recruiting overseas and the Peace Corps would provide sending countries with model informational and other materials which they may adapt and use in both recruiting and selection. Recruitment of foreign students in the U.S. would be conducted by the Peace Corps in cooperation with foreign student advisers, student associations and embassy officials.

Training of Exchange Volunteers would generally be conducted in four phases, shared by the sending country, the Peace Corps, and the U.S. host agency, school or institution.

The initial phase, in the sponsor country, would cover the nature of Exchange Volunteer service, a background on the sending country, and the sending country's service and post-service expectations.

The second phase would consist of eight weeks of training in the U.S. Supervised by the Peace Corps and conducted through a university, private organization, or agency such as VISTA, this training would cover English language instruction, technical instruction, American studies, cross-cultural understanding and communication, Exchange Peace Corps orientation, community work and health.

Foreign students and returned Peace Corps Volunteers would be participants whenever possible. And, as part of their training, Exchange Volunteers may participate in and contribute to training programs for Peace Corps Volunteers.

The third phase of training would be a one-week orientation program

conducted by the agency or institution with whom Exchange Volunteers will be working. Generally this phase would be conducted at the volunteer's work site.

The fourth phase would consist of at least two in-service seminars, conducted after the volunteers have been on the job for some time.

On-the-job volunteer support would be the major responsibility of the Peace Corps. In addition to periodic Peace Corps staff visits, nearby returned Peace Corps Volunteers would be encouraged to assist. Major decisions, such as the transfer of a volunteer to another assignment or termination of his service, would be handled by the Peace Corps with the advice of the host institution and in consultation with the sending country. It is not anticipated that all sending countries would send staff to work with their volunteers in the U.S., but they may give individual volunteers particular responsibilities for providing leadership and general guidance to the volunteers from their country.

Financial responsibility for the Exchange Volunteers will be shared by American host schools, communities, and institutions; sending countries; and the Peace Corps.

American host agencies would be expected to contribute to the Peace Corps an amount equal to the salary they would pay to an American with similar qualifications in the same type of job. From this amount, the volunteer's living and other related expenses during his service in the U.S. would be paid in the form of allowances.

Generally, sending countries would pay the costs of recruitment, selection and overseas training of volunteers. Wherever possible, they would pay international transportation costs.

The Peace Corps would provide for U.S. training, programming, administration, medical and dental care, local travel, clothing and leave allowance.

FRIENDS

Do Volunteers really have them?

By **EFREM SIGEL**

Grand Bassam, Ivory Coast

Some time ago, Volunteers stationed near Abidjan, the capital of the Ivory Coast, received a formal, printed invitation to a dance party at the home of the Peace Corps Director. A number of Ivoirien student and youth leaders were also invited, and the acknowledged purpose was to get the two groups acquainted—along the lines of a college mixer, and with about as much success.

This social affair points up one of the most persistent aspects of Peace Corps experience in the Ivory Coast, and, I suspect, in many other countries: the difficulty of forming real friendships with people of the host country.

Most of the Volunteers at the party, and most of the Volunteers in the Ivory Coast, are English teachers in secondary schools. The overwhelming majority of their teaching colleagues are not Ivoiriens, but French, and the Volunteers are, willy-nilly, part of a minority, white, expatriate community.

To break out of this circle, many Volunteers begin with what might be called the "*camarade* syndrome." A *camarade* here is an acquaintance whom you greet enthusiastically, and with whom you exchange complaints about the heat or the rain, depending on the season.

With his conscientious handshaking and his pepsodent smile, the American can acquire a great number of *camarades* in a short while—the local gendarmes and police, the teenage boys living nearby who don't go to school, the minor functionaries who bicycle to work on the same route, the women who come around selling pineapples. Unfortunately, this kind of relationship does not solve the problem of meeting the people.

Both the Americans and the Ivoiriens in the "*camarade* syndrome" are genial people, full of goodwill. I have a couple of *camarades* of this type who come by to visit, or with whom I can take a walk on a Sunday afternoon. But despite the mutual friendliness, there is no real communication, for there is nothing to talk about. The "camaradeship" is nothing more than an endless exchange of "*ca va's*" over a bottle of local beer.

Another way for the Volunteer to insinuate himself into his community is to zero in on the local elite—the inspectors of education, the government administrators, the heads of various services. Peace Corps/Abidjan tried

to promote this tactic earlier in the year by sending each Volunteer a long list of local VIPs, with the unsubtle advice that if he hadn't met these individuals, he should. The list called forth, variously, hoots of derision and laughter, but for all that, the idea is a good one. It is important and valuable for the Volunteers to know the local notables. In some cases it has yielded interesting conversation or friendship. For the most part, however, it is extremely difficult to make the transition from a visit to the inspector in his office to a more sociable and franker relationship.

Many Volunteers, frankly, are not up to the great effort it requires to build such cross-cultural friendships. They are not all extroverts; they do not all have a magic touch with people. They know themselves well, and are not taken in by portraits of themselves in Peace Corps publications.

Given these local conditions, Volunteers should jump at the chance to meet some of the university students or young government officials, like those present at the Director's party. They don't, for the simple reason that such gatherings are inevitably artificial and almost impossible to follow up. The Americans and the Ivoiriens may go through the ritual of exchanging names and addresses, but little comes of it.

After one such party, I wrote a letter to one student leader offering to help in a project of his. I never received an answer, though I was not disappointed—I had never expected to.

It is even likely, if certainly regrettable, that the Volunteers will respond to their Ivoirien counterparts on such occasions with aloofness, and an injured sense of superiority. Again, the reasons are obvious. The Africans are better dressed than the Volunteers (from custom more than affluence), and may have more spending money. Many have studied abroad; others have traveled here and there to youth conferences at government expense. How many times have I said to another Volunteer, or heard him say, "Those young students (or functionaries)! All they care about is a soft job and an air-conditioned office in Abidjan. Why don't they do something for the people."

The implication of this criticism is clear. The Volunteer feels that in his teaching job, however unimaginative, *he* is helping the people. *He* is living upcountry, maybe in a small town; *he* does not have air-conditioning or the use of a car.

Amid the frustrations and loneliness of his job, the Volunteer can slip easily into this holier-than-thou attitude—and of course, there is some justification for it. The attitude takes strange turns. For example, Volunteers often have ambiguous feelings about Abidjan, the Ivory Coast's beautiful capital. On the one hand, they are happy to have such an attractive and modern city as a haven. On the other, they may gripe about the cost of its buildings, or the extravagance of its housing, compared with the rest of the country. In general, this argument is uneconomic, for the ability of rural areas to absorb investment is still very limited, nor is there any way to force private capital into these unattractive places. The Volunteer's response to glittering affluence in the midst of general poverty is an emotional one, but other observers in the underdeveloped world—including even some economists—have had the same reaction.

The lesson of these responses is that the Volunteer in a country like the Ivory Coast is living in an area and an era of unsettling contrast. No wonder, then, that he finds it difficult to become a part of his surroundings, or to make contact with his hosts. More than a century ago, Disraeli wrote about England as "two nations" because of the profound economic gulf between rich and poor. But the gulf between the two nations—or the ten nations—in an underdeveloped country is infinitely greater. It comprises not only income, but language, culture, education, and aspirations.

In such a situation, I think it is naïve and misleading to tell the Volunteer that one of his tasks is to go out and "meet the people," and to get to "know the country." The people is both a chauffeur-driven cabinet minister, and a farmer upcountry with one torn shirt to his name—can the Volunteer know both? By the same token the country is both a 15-story office building in Abidjan, and a mud hut with the roof half caved in, only 100 kilometers away. When the Volunteer sees both in a single day, he often comes away a little dizzy, only too aware of the strangeness of his environment and his inability ever to come fully to grips with it.

Efrem Sigel has been a teacher in the Ivory Coast for the past two years.

A NEW BOOK:

Subcultures in Corps, with ne

By SAM SEI

CULTURAL FRONTIERS OF THE PEACE CORPS. *Edited by Robert B. Textor. The M.I.T. Press, Cambridge, Mass. and London. 363 pages. $6.95*

For five years Peace Corps Volunteers, staff and friends have been waiting for this book. Most Peace Corps literature has been a dismal flow of words half way between the patter of the garden party's "I'm so proud of Susie" and the thunder, blood and guts of Madison Avenue's "Help us conquer disease, ignorance and poverty among the forgotten peoples of the world." At last we have a book which is neither simple-minded nor arcane; but one which comes closer than any other to describing the poetry, the vision and the promise of the Peace Corps.

Cultural Frontiers of the Peace Corps, edited by Robert Textor, with a foreword by Margaret Mead, is a collection of 16 essays written by 15 social scientists and historians who have served the Peace Corps as Volunteers or staff members at training institutions, overseas and in Washington. The entire book focuses on the activities of Volunteers in 13 countries and is held together thematically by the idea that the Peace Corps is delimited by three subcultures: the Volunteer, the overseas staff and the Washington administration. Through-

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AM SELKOW

out these essays there is a profound and sophisticated description of the unique Volunteer subculture and the broker role which devolves upon the overseas staff which arbitrates and communicates between the Volunteer and the Washington subcultures.

And since every essayist needs a symbolical whipping boy, Textor and company have found it in the Peace Corps' frequent failure to find the kind of overseas staff members who have had transcultural experiences or who have had experience in or familiarity with the culture and language of the country in which they are being asked to support Volunteers.

In her introduction, Margaret Mead sums up the author's theme: "In the opinion of many observers, the fundamental problem of the Peace Corps to date is that most of the persons selected to serve in senior headquarters positions have lacked a previous Volunteer-type experience. While many of them have had 'overseas' experience, few have had deep transcultural experience. The same is true for many senior members of the Representative staff overseas. Observers find it anomalous that many officials charged with the tasks of programming and supervising the PCVs' transcultural activities are themselves lacking in any previous experience of a comparable nature. Many of the Corps' most serious problems are thought to stem from this simple fact."

The authors seem to ignore the fact that the seemingly random lottery system of staff selection has turned up some Renaissance types who, although lacking in transcultural experience, have done jobs of heroic proportions. They also ignore the fact that the Peace Corps has spent considerable money and energy in staff recruitment. The fact is that the types of staff people whom we seek are few and those who do possess the qualities and experience which we seek are reluctant to put aside their careers for two years on the Peace Corps staff. Once a businessman after hearing about the kind of person we need, replied, half shouting, "You must be crazy. That kind of person is holding down a $30,000 a year job and five guys are waiting for him to leave or drop dead."

This book, in addition to the contribution which it makes to the literature on the Peace Corps, will suggest to many of the Peace Corps' budding writers other topics and titles for books. We need research and a book on the Volunteer's changing perceptions of his own role and contributions throughout and after his tour of service. Another book is needed on the decision-making process in Peace Corps/Washington; an analysis of how policy is ground out or ground down and how the Peace Corps in Washington is caught in eddying currents of Congressional pressure; public romanticism and the idiosyncratic, often brilliant, personalities of those who have led the Peace Corps through the forest during these past six years. We need another book by host nationals. We do not need a syrupy, smooth portrait of our efforts. We do need a cogent, lucid host country analysis of our callowness and naiveté and occasional failure. We make mistakes and hurt feelings. It is time for our host national friends to tell us about them.

All of us should be excited and stimulated when we contemplate the use to which we can put this book. At the training institutions it can be used for trainee discussions of our most vexing historical and continuing problems. For the new staff member the book can be an informative and awesome profile of the challenge which he has accepted. In the field this book can be a discussion tool in the periodic conferences which the Peace Corps staff conducts with the Volunteers. And, finally, our host national friends may find in this book not a cosmetic introduction to the Peace Corps, but a frank, lucid examination of a great experiment in transcultural communication. They will see an experiment which like all such human activities is fraught with failure and disappointment as well as success and euphoria. *Cultural Frontiers of the Peace Corps* is a memorable book which may become a Peace Corps classic as well as a tool.

Sam Selkow is the Africa Region Program Officer for the Peace Corps. He was a Volunteer in the first Ghana group, and later served in Nigeria as an associate director in the Eastern Region and regional director of the Midwest Region.

The problems facing the Peace Corps during its second five years are more challenging, if less dramatic, than those to which it gave primary attention during its first five years. Now that the organization is a domestic political success, and now that a favorable Peace Corps image has been firmly established overseas, it is possible for a number of long-needed developments to occur. . . . First, it is now possible to appoint more members of the senior staff on the basis of proven merit and transcultural experience, and less necessary to take purely political considerations into account. Second, it is now possible to concentrate more on continuity of administration and on careful follow-up of policy decisions. Third, there is now less need to emphasize sheer quantity of Volunteers — the 'numbers game'—and more freedom to concentrate on the *quality* of the Volunteers selected and the quality of the training and field supervision they receive. Fourth, it is now possible for some of the organization's officials to free themselves somewhat from the incessant administrative hurly-burly, to sit back and reflect, to develop perspective, to ask hard questions and seek new answers."

—Cultural Frontiers of the Peace Corps.

Cayapa: a ready-made method of community action

By **ROBERT SEBRING**

Maturín, Venezuela

It is true that most Americans like to consider the Peace Corps effort and similar efforts as the valiant crusade to introduce American enlightened practicality and rationale into the backward societies of the developing countries that solicit our aid. Unfortunately this is a stereotyped idea that is mistaken and damaging.

As Peace Corps Volunteers and as community development workers, we consider ourselves in a different light. We did not join the Peace Corps to teach the "American way" nor to preach the "Christian way." Rather we came to participate in an exchange of ideas and to learn the customs of our host country.

After living in the Venezuelan society and carrying on a community development program we have recognized many customs and traditions which incorporate some of the basic ideas which we came to teach, to get the people of the community to organize themselves and work together using the resources of the community and government and non-government services in order to solve some of their common problems.

For example, our community has been working to put in a sewer system. The agreement was that the National Institute for Sanitary Works would supply the materials (sewer pipes, cement, etc.) and technical help, and the community would supply the labor.

On the weekends the people of the community work in the form of *cayapa*. *Cayapa* is a word in eastern Venezuela meaning a day where neighbors cooperate to achieve a common goal or to complete a project. In this case the project is a sewer system. Naturally, the work has moved slowly, but after one year and two rainy seasons the community has put in five streets of sewer piping and has one more street to go in order to finish the project.

On days of *cayapa* we (my wife and I) and a few of the more loyal workers are usually the first to arrive. At 7 a.m. the street is usually deserted, but we pitch in with pick and shovel. The labor usually entails digging a ditch to put in sewer pipes and covering a ditch after pipes have been laid.

At first there is little enthusiasm, but slowly our neighbors begin to arrive. They do not all come because they want to "better their lives." Some come out of curiosity, others because they promised they would come. Some are our good friends; others are ordered to work by their parents. Still more come because *cayapas* are social events with dancing and drinking. (During one *cayapa* a couple started dancing the *joropo*, the national dance, to press down the earth.)

Some are there to show their manliness (*machismo*), others to impress their girl friends, but a large number are there because they realize that by working together they can remedy a common need. Whatever their motive they come, and in our opinion there is no better way to instill an idea than by actually practicing it.

Cayapas are never planned. They just happen.

The *junta* (neighborhood council) may decide a *cayapa* is needed, and it invites the community. Buses and cars are stopped and solicited for contributions for food and refreshments for those who are working. Passersby are chided into contributing money or labor.

When enough money is collected, *mondongo* (pork tripe), fish, soda and rum are purchased, and the women prepare the food. The favorite is *salcocho de mondongo* (pork tripe soup), or *salcocho de pescado* (fish soup). By 11:30 a.m. everyone is working enthusiastically, including the Sebrings.

In the end, one is amazed at what can be done with everyone working together. In one *cayapa* we dug a ditch 120 feet long, 3 feet deep and 2 feet wide in 6 hours. Another day we filled in a ditch that was 300 feet long and more than 6 feet deep.

Consequently, the use of a *cayapa* has been a successful tool to community development precisely because it is an indigenous idea. This idea was here before we came; community development is not a new or revolutionary idea to our neighbors. They just need the spark that is provided by the Peace Corps.

Just as we modern Americans are familiar with house raisings and corn husking bees without having participated in them, the modern, urbanized Venezuelan may be familiar with the *cayapa* without having taken part in one. But the point is that it is successful because it is Venezuelan.

In other words, no Peace Corps Volunteer should feel he is shedding wisdom and techniques on a developing country. He may be surprised to learn that these "new and revolutionary" ideas already exist. Of course a new twist or a useful idea that the Peace Corps Volunteer might offer can always be used, and in the end the result may be something a little better. But we should never be so confident that we cannot listen to the ideas of others.

Volunteer Robert Sebring (Gary, Ind.), and his wife, Peggy, are in their second year as community development workers in Venezuela.

Volunteer launches education system for Nepalese blind

Lloyd A. Stevens

By **LLOYD A. STEVENS**

Lloyd A. Stevens has been totally blind for the past 15 years. As a newly arrived Volunteer in Nepal 1½ years ago, he recalls, his status was "something like a carnival performer on a round-the-world tour." Today, he reports, the people of Kathmandu "no longer wonder at the strange American who walks among them." Stevens titled the following account of his experience, The Kingdom of Nepal and Its Vision for the Education of Its Blind.

As I let my fingers trace the ancient wood carvings of Lord Krishna and Lord Shiva on the shop entrance near Hanumandokha and listened to the cymbals and chanting in the temple not far behind me, I was suddenly aware that a crowd was gathering around us.

My fellow Volunteer edged nearer and murmured uneasily that an old Tibetan monk, dressed in a long, saffron-colored gown and with a white beard that reached to within half a yard and was studying me intently from head to foot. He had been following us for some distance.

After a long pause, I felt his hand touch mine and then for an instant grasp hold of my white cane. It was only for a moment, but I could imagine in my mind's eye my cane being carried off by a man who believed that it embodied some miraculous power that enabled a blind man to walk through the streets of Kathmandu. However, he merely held it for an instant, silent, and then disappeared along the teeming street.

As I self-consciously folded my cane and checked my braille watch for the time, the tremendous curiosity of the Nepalese people brought them surging around us, asking questions which I could neither understand nor answer then. This was my first introduction to the people I had come so far to assist; and this was their introduction to the person who would try to set up a program of education and training for all the blind children of Nepal.

The Ministry of Education for Nepal had requested that a blind

Peace Corps Volunteer be sent to initiate a pilot project of special education for blind children, through the College of Education in Kathmandu. In this part of the world where the incidence of blindness is exceedingly high, and where the idea of special education still is rarely considered, there was no precedent to start such a program in Nepal.

Our first task was to decide what type of program was most feasible in Nepal. We decided that a program of integrated classes provided the best opportunity for a sound future for the blind child. Besides being costly to operate, the special institution for the blind fails to meet the problem of rapidly expanding populations and, psychologically, does not adequately prepare the blind child to become an adult normally integrated into his community and society.

"I could imagine in my mind's eye my cane being carried off by a man who believed that it embodied some miraculous power that enabled a blind man to walk through the streets of Kathmandu."

Actually a school for the blind of Nepal was proposed and begun four years ago by local businessmen who realized that their society was neglecting an otherwise burdensome segment of its population. The school failed, however, for lack of funds, inadequate direction, and the failure to recognize one important factor: in a land where the people still must struggle for their daily existence, the concept of voluntary service must be patiently cultivated.

Our program was to be patterned after the successful program of Dr. Isabelle Grant, a blind California school teacher who then was working under a Fulbright grant in West Pakistan. Using the most advanced methods for teaching the blind in the United States, Dr. Grant had set up a program of integrated classes. Here the blind children, with some special materials and study techniques, were placed in regular classes alongside sighted children.

I began the project in December, 1964, with a seminar for teachers and education students. During this two-month seminar, I lectured on and demonstrated techniques used in the entire field of training and education for the blind. The trainees gave me my first insight into the culture of Nepal and the many problems we would have to face with the introduction of a new idea. Not all of them believed that we were on the right course. At this time, we also developed our own Nepali braille system, based on the Hindi braille system, as the two languages are quite similar. By the end of the seminar, all twenty trainees were experts in both reading and writing Nepali braille.

To end the seminar, we made an 11-day field trip to a very progressive training school for the adult blind and a model school for blind children in Dehradun, United Province of India. We made the entire journey from the Indian border via third-class trains, sleeping in waiting rooms and quartering in a Hindu temple guest house, so that those with little money could go. The visit helped to dispel some of the doubts which the trainees felt about teaching the blind.

With the full understanding and support of Dr. Uprety, principal of the College of Education, and Mr. Rongon, headmaster of the Laboratory School (an elementary and high school within the College), the latter was selected as the site of our project.

The search for the blind children began. Contrary to the belief that we would be overwhelmed by parents who wanted education for their blind children, we found locating them very difficult. Who would believe that their blind child could be educated? Who would ignore the "shame" of having a blind child sufficiently, to allow him to go to school? Who would relinquish a source of income from begging which provided the daily rice ration for several persons?

Gradually the word spread, and after a month's search, we found ten promising students from all classes of society whom we placed in the first and fourth grades. Orientation, training and instruction in braille began immediately. At the same time, two of the seminar trainees set to work to hand-copy into braille textbooks for the children.

On April 1, 1965, ten blind children were placed in classes with sighted children for the first time in Nepal. At the end of the school year (December), the children not only had successfully completed their class assignments, but they had easily integrated into the society outside their homes. The problems that had arisen were simply the problems of all students of their age.

It was a very small beginning, but we had been assured that we could expand the program on an official basis to other schools in the city and later to the entire country if our project proved successful and when more

Blind students and their classmates: "We decided that a program of integrated classes provided the best opportunity for a sound future for the blind child."

The author instructs Nepalese teachers in the use of braille techniques at the College of Education Laboratory School in Kathmandu where classes were held.

texts in braille were made available. Expansion, however, hinged on several factors.

The most immediate need was and is textbooks. We began by hand-producing each text for each blind child, but the demand soon exceeded our capacities. Dr. Unsoeld, former Peace Corps Director in Nepal, secured for us a thermoform machine for duplicating braille on plastic sheets, and it is being put to use for the first time as the new school term begins. Additional help came from the National Federation of the Blind and from various clubs of blind persons in California in the form of two braille writers for hand-copying texts, and bookbinding material.

A second urgent need has been the establishment of a specialist teacher's training program, expressly to train resource teachers. The resource teacher is a necessity from the third grade upward to work with the regular teacher supplementing material which the blind student cannot acquire from the blackboard or from texts not yet in braille. Helping us to meet this need, Mr. D. R. Bridges, Director of the American Foundation for Overseas Blind, arranged a year's scholarship for one of our teachers to a specialist teacher's training course in Kuala Lumpur, Malaysia. Eventually we will inaugurate such a program here.

Equally important to our program is a census of the blind in Nepal in order to base future budgets and estimates. We are attempting to carry this out through local government agencies. In the field of prevention, we are starting yearly compulsory eye examinations at the College and a campaign to have such examinations in schools throughout the country. The acute shortage of doctors and eye specialists in Nepal presents a tremendous obstacle, but not an insurmountable one.

Always with us is the question of convincing the public that a blind child *can be educated*. Keeping in mind that a good picture is worth a thousand words, we arranged an exhibit of study and teaching techniques for the Queen's Birthday Exhibition. We also demonstrated how our blind children were learning to read and write alongside sighted children. We were overwhelmed with crowds who first wanted to see our equipment and what the American was doing, but who departed with expressions of interest and conviction that blind children could be taught after all.

We are now in the process of orienting and training our second group of blind children for entrance into the first grade. This year our newly formed braille transcribing unit, composed of teachers, college students and Boy Scouts, is at work preparing texts for the first, second, fourth and fifth grades in which there will be blind students.

A great deal of credit goes to those Nepalese teachers of the Laboratory School who only one short year ago were introduced to an entirely new field, and who are now in the midst of their first experiment in teaching the blind as well as the sighted. To say that their ingenuity is being taxed is a vast understatement; for although this project has received extraordinary support from the Government of Nepal, from the Peace Corps, and from interested groups of blind people in the U.S., these teachers immediately concerned with the project must use their own talents and imagination in presenting class material to the blind students as well as to the sighted; and they must do so without sacrificing their attention to the class as a whole.

The process of enlightenment is not always a smooth or direct one. It has not yet had time to reach out of the Valley of Kathmandu to the mountainous reaches of the country, although we plan soon to fly mobile demonstration classes to towns throughout Nepal.

However, our efforts in the capital are now widely known, and though not everyone is convinced that our program is the most practical one, there are promising signs. Most important of all, there are those Nepalese who are now coming forward to offer their services; most prophetic of all, they are not only asking questions, but also offering their own opinions and suggestions.

Most of my spare time away from the project and my conversation English classes is spent wandering with Nepalese friends through the crooked, winding roads and lanes of Kathmandu, visiting acquaintances in their homes, attending weddings and festivals, attempting to understand the meaning of each Hindu or Buddhist holiday, each Brahman or Newari or Chetri ritual that I encounter, realizing that every new toehold in understanding will contribute to the progress of our project.

It suddenly occurred to me not long ago that my status here in Nepal has altered considerably from what it had been for many months after my arrival—something of a carnival performer on a round-the-world tour. Rickshaw drivers and shopkeepers no longer wonder at the strange American who walks among them. Instead they are quick to explain to friends that there is now in Kathmandu a place where their blind children can be taught.

The author is from Stockton, Calif. He spent four years studying, teaching and traveling in Mexico before receiving his B.A. in Slavic Languages and Literature from the University of California at Berkeley in 1963. He is now 40 years old.

Teacher-trainers attack rote learning

Volunteer Anne Vogel demonstrates lab technique to Colombians.

More than 70 Volunteers who are specialists in English, mathematics and the sciences are trying to match the quality of high school education in Colombia to the quality of education in that country's progressive universities.

Through an ambitious program of teacher-training, the Volunteers hope to funnel more secondary school graduates into Colombia's 43 universities, and have the students stay long enough to graduate.

The present gap between the secondary school and the university is not created by numbers. There are plenty of secondary school graduates who are anxious to continue their educations.

Rather, observers claim that the high drop-out rate which occurs once the students reach the university level indicates the students have not been properly prepared academically to meet the greater demands of university work.

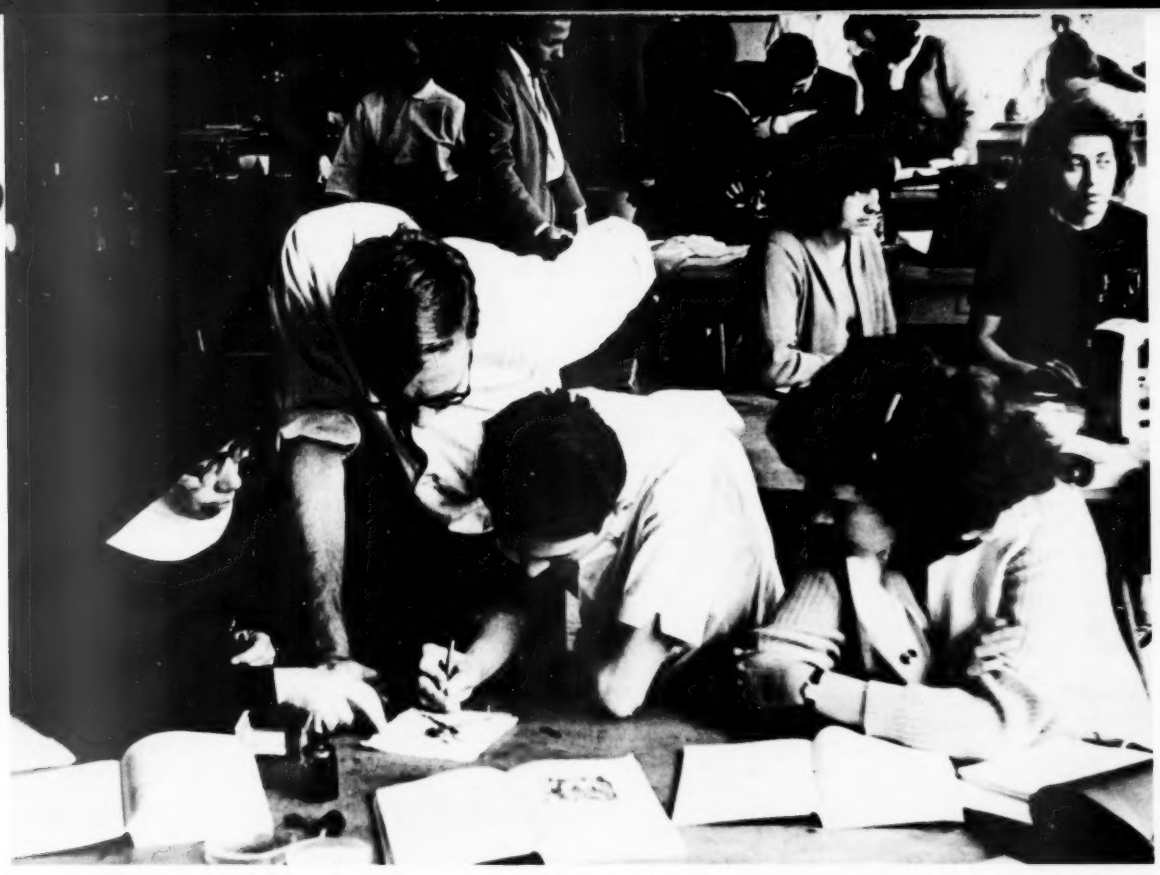
The Peace Corps role in the upgrading of secondary education is two-pronged. Volunteers are giving in-service training to present secondary teachers, and they are working on the improvement of education curricula.

"Teacher preparation in Colombia is at a minimum level," says Volunteer John McKiernan, a math specialist. "The only requirement for entering the secondary school pay scale is that a teacher complete the sophomore level of high school. Of course, there are also teachers with university degrees who teach high school students, but an extremely large portion of them are sadly lacking in their major fields," he continues.

Volunteer work began with English —a subject which is required in all secondary schools. The Instituto Linguistico Colombo-Americano (Colombian-American linguistic institute) had been working for some time on developing new materials for the teaching of English as a foreign language. A group of Peace Corps Volunteers opened centers in various cities and began teaching English using the ILCA method.

Later, the Peace Corps branched out into mathematics and the sciences. During the school year and during vacations, Volunteers taught new methods of math, physics and biology to secondary teachers.

In attempting to break what is called "the bottleneck of secondary



Volunteer Ricardo Ernst observes while students examine a specimen. Volunteers encourage experimentation in science classes.

education," Volunteers are attacking the basic educational technique in Colombia—teaching by rote.

Volunteer Steve Harvey, a former rocket engineer who now teaches physics, describes rote teaching and learning in this way:

"Last year's trigonometry student may very well be this year's trigonometry teacher, because the school may not be able to find anyone better. Because of his limited background, this gentleman quickly discovers that the easiest way to run his classes is to have his students memorize and recite. Math and science courses come out looking like catechism, with Pythagoras' Theorem, Newton's Laws, and Mendel filed somewhere between the Ten Commandments and long lists of minor saints. In this effort to 'encyclopediaize' knowledge, a real understanding, the ability to think and apply the rules to new situations, somehow gets left out."

The new math and science programs are designed to change this. The student is encouraged to explore the subject; to discuss and experiment. The math program emphasizes a modern set-theory approach; physics and biology are laboratory-oriented. Volunteers encourage their teacher-students not to use the laboratory to confirm previously learned ideas, but to deduce, through experimenting and observing, the rules which explain the scientific world.

Volunteer science teachers also point out that a laboratory can be simply equipped with material that is inexpensive to buy and easy to make.

English, too, is taught with a mind toward practicality. The oral approach designed by ILCA emphasizes early usage. Grammar rules, verb conjugations and translations come a few months later, after the student has had some practice in speaking with the teacher.

And in the ILCA guide, the teacher finds every phrase he must speak written phonetically as well as in regular English. That way "he can avoid such exemplary models as 'peek day penzil op,'" says Steve Harvey.

The Volunteer teacher-trainers have run into some resistance to change on the part of Colombian teachers. For rote learning is the traditional method in Colombia and by de-emphasizing rote learning, "we are creating resistance from teachers who have been teaching in the same way for years and who have a strong reliance on the repetition of the 'facts' they know," says John McKiernan.

"Therefore, we don't work only with methods, but must also teach subject matter in order to put these 'known facts' into the perspective of the overall picture of education," he continues.

More Volunteer teacher-trainers are slated to arrive in September. The program will then expand into the areas of elementary science, chemistry and vocational counseling.

I think there are some unclaimed jobs open to you and the stakes are rather high.

Who, for instance will take responsibility, if you don't, for finally controlling a technology that now nearly controls its makers?

Who will finally decide that human beings should again speak to each other and live with each other instead of retreating further behind gadgets and devices?

Where will the cycle be broken that generally means that a child must begin life with most of the same prejudices and blindnesses that his parents had? Will your generation produce a significant number of leaders that admit their own failures instead of passing them on as traditions?

Can we recapture control of our own age which we call modern just because it is new?

These things are threatening and they are the kinds of things that you and I can do something about. At stake is human society and human values and I think an examination of what is going on in this world should cause a bit of alarm.

We are starting to conquer space.

Yet, when the lives of two men were in danger trying to come back, thousands of television viewers objected to having a re-run of "I Love Lucy" interrupted by the reporting of the dramatic events. And while we explore space, some still debate the morality of conducting nuclear tests above the atmosphere.

We can effect military destruction, I learned last week, at about the rate of one-tenth of the cost of a decade or so ago; but we still cannot adequately feed much of the world's population.

The loss of life in Vietnam is much lower than in Korea or World War II because of advances in medical treatment but around the world millions still die yearly of diseases we have long known how to cure.

Universal education is nearly a reality in this country. Twenty-five per cent of the people your age finish at least one year of college and 70 per cent graduate from high school. But we find at the same time many of the brightest college students openly and violently dissatisfied with their institutional experience.

I don't want to go on with statistics and instances. What should concern us are the values implicit in all of this. People starve when they needn't and men fight when they shouldn't, but the prior question is still "Why?"

What *are* we going to do? What *are* our values?

Most of your parents have already decided what they will do. Some have settled into a comfortable life of two cars and two point eight kids and a

A question of values

This article was adapted from an Honors Day address delivered by the Deputy Director of the Peace Corps at Hanover College, Ind. In the photo Wiggins chats with Lucy Frick, a Hanover student in an advanced training program.

By **WARREN WIGGINS**

television set. How many of your peers will probably choose the same path which often seems to express a central value structure of our society?

And if you try to buck it, you will not win a lot of popularity. How many honors days are there for those who question our contemporary, majority-held values? Such people are usually honored posthumously—if at all.

Are we a smug nation?

Are we satisfied with the way things are? For how many of our graduating seniors this year are the predominant goals comfort and security? Are we on dangerous grounds as we consider questioning some of the values of our contemporary society in the United States?

As we move toward *our* goals in the United States, how many other people of this earth are beginning their terms of hell?

How many of us as a result may have begun our own sentences in hell as well?

Far too often those values that made us *human* beings have been lost. We sometimes seek to purchase comfort at the cost of our integrity.

We no longer even fight wars as human beings. We are able to kill at a range of hundreds of miles, never seeing our "enemy," never thinking about him as a person.

We are now able to destroy without seeing the damage we cause. We know how to take a life without having to look at the broken body.

And we have done much more than put war at arm's length.

The human condition has been reduced by many of us to sets of figures and institutions.

We are charitable through united funds and community chests. Many of our people are spared ever having to see a crippled child or a blind old woman. Many of those who give happily to a fund drive, cringe at the sight of a beggar.

For many students education is simply the memorization of what have been called "cepts;" you get 120 credit hours and you are educated. Professors appear; examinations are graded; but the process of formal education contains little human emotion.

And where in all of this is there time for the examination of values?

Where is the room for the one who would question? What happens to the one who would suggest change?

How often in your home or college education were you told that there is room to think differently? That there is a need to question?—not just question about the answers to a problem or the process by which a problem is solved, but question the *values* that underlie our current society?

I think the central thing about values ought to be that they are something you have to feel and understand and arrive at for yourself. In many ways, anybody else's values may be useless to you and, just as importantly, yours may be useless to anyone else.

That may seem trite, but wars have been fought over the failure of one people to allow another their own values.

Cultural imperialism

The world has had, and now has, many people who think so highly of their own values that they will kill or censure to force them on others.

So far, I propose two precepts: First, that you *must* question and search for the guidelines by which you will rule your life; and second, that as a matter of principle, to feel a compulsion to impose your values on another is hopeless and wrong.

We all have heard of imperialism. Cultural imperialism, the imposition of values, is as bad as the the military kind. It is as insulting and self-defeating whether involving two people or two nations.

For example, the problem was well stated by the perceptive Catholic thinker, Father Gustave Weigel. He wrote of the failure of our society to learn anything about other peoples.

He said ". . . The Latin American does not envisage life as we do. The values so attractive to Americans are at times repellent to the Latins . . . By and large the American believes that life is for work, with the work occasionally interrupted with leisure so that future work be more efficient. The Latin American thinks that life is for leisure, interrupted occasionally with work so that leisure itself be possible. The American wants to produce but the Latin American wants to enjoy."

Are we unwilling to consider for a moment that their way might be better? Better for them?—even if not, per chance, better for us? Are we willing to ask ourselves that kind of fundamental question?

I think such questioning is what some Peace Corps Volunteers do and it is probably at the heart of the so-called (and mis-named) Peace Corps re-entry crisis.

Young people, never having to question themselves in their homes or colleges, never being asked to challenge the very basis of their lives, ask the hard questions.

We have learned that quite by accident, the Peace Corps is structured to bring people to just that point. In that way it may be unique.

The finest examples of young Americans, 23 years old, college graduates, trained in home and church, and at the peak of their physical and mental abilities, enter the Peace Corps and begin to lose the surface trappings of twentieth century America.

Overseas, the Volunteer has left behind the safety structured world of the campus, the dorms, the deans, the "do's and don'ts."

Left behind is the family and familiar religious and social institutions.

The Volunteer is far away from the material aspects of his normal life—those things which can be worn, driven, or shown off at a dance.

The familiar community is gone and with it the influences, pressures, and repressions.

All the Volunteer has is his own set of values. The supporting system, the protective shield is missing.

The result is remarkable. Functioning in a new context, working in a new field, the young man or woman has a new testing ground in which values held either work or fade away. Some values are strengthened, others dropped.

Of course this is happening to the Volunteers' new friends and co-workers as well. The object is communication and not a cultural battle.

For these reasons, Volunteers cannot have private cars. They live in the same kind of houses and eat the same kind of food as their hosts for two years. Not only do we have them speak the same language, we try to teach them to work in the value system of their hosts.

From the American Volunteer, the hosts learn new ideas and methods. To an Andean Indian who has lived in a mud hut just as, for centuries, his forefathers had, a cement block school is a challenge to values.

And the Volunteers begin to wonder about things they have taken for granted all their lives.

The Peace Corps Volunteers are certainly not alone in that experience. I believe that those young people who have lived for a summer or a year in the Mississippi Delta or in a Cleveland slum have had the same thing happen.

And, when at the same time, they

confront the kind of material existence that many of our fellow human beings lead, I think they are shaken to their very souls.

I guess I believe in that happening. I am impressed with the capacity of the Peace Corps to disturb the patterns of lives—the pattern of values. I think all too often our churches and schools seek to reinforce contemporary or historical patterns rather than to disturb them.

A letter from Selma

Last week, I read a letter in a New York paper in which the author suggested that most American people are afraid of life as it really is. "They want instant, magic solutions to all their problems and they don't want to have to think," she said.

If that is the case, we should all be trying to shake people up instead of working to make life even more pleasant; instead of longing for a quick and uneasy peace, we should seek a confrontation.

This human condition we have talked about should be made real until not thinking about it would be impossible.

Heartbreak and pain, just because we don't look at them, are nonetheless real. Hunger hurts no less because we don't think about it. People who can't read are living, breathing, human beings, not statistics.

One returned Volunteer is Albert C. Ulmer, who joined the Peace Corps after receiving his masters degree from Florida State University in 1961. After two years as a Volunteer in Nigeria, he went into civil rights work in the South. After attending the conference of returned Volunteers he wrote the following letter to the former Peace Corps Director:

Dear Sargent Shriver:

Sunday evening I left the Returned Volunteer Conference . . . If there was any theme evident during this weekend's workshops and speeches it was 'get involved' in this time of change. I had come to the conference hopeful of the chance to talk about ways Volunteers could work in the civil rights movement, especially as it exists in the South. There was not a large representation from the South however, and many of the problems we discussed in the local community workshop I attended were those of the future, not of the present.

Monday evening my work took me to Selma, Alabama. I drove a car from Montgomery Airport taking great care not to exceed the speed limit because a Negro minister was one of our passengers and if we were stopped the chance of being charged with some fictitious violation was more than good. Another man, also a minister, rode with us. His name was James Reeb.

The march, they say, was a success for both sides. A remarkable engineering job, said others. I'm not sure I know if the march was either, in fact, I'm not exactly sure why the march was. I do know, however, that all the men who are qualified to vote in the South cannot do so and that policemen wait like hungry animals to pounce on their prey, clubbing and kicking.

But you know these things I'm sure, as do many other people in the establishment, whatever that is. The question is, what are you going to do about it?

You and many others at the conference mentioned the necessity of our working within the establishment, the government, politics, etc. I am not sure I want to, or even if I could if I wanted to, for the establishment here in the South is what we are fighting, not joining. But you are part of a larger establishment, one which has the power to change some of the things so very badly needing change here in my homeland. I guess in a way as a Volunteer in Nigeria I helped make you a part of the establishment.

You asked at the conference what we were doing now that we were home. Well, last Monday night I took Reverend Reeb to Selma so that he could march in protest to voting discrimination and repeated police brutality. They say he is going to die tonight and I'm kind of wondering what, if he dies, we can say he died for.

What I guess I really want to know is what you and the rest of whatever the establishment is are going to do about voting and police brutality here in the South, because we're outnumbered here and we need your help.

(Signed) Al Ulmer

That kind of experience puts you out where not too many of us are. You voice new thoughts and are willing, perhaps, to explore new ideas. Those who have done so have not always been popular even when they were right.

Our society, including "the establishment," does offer the opportunity to question even if it does not always encourage it. It tends to honor, however, only those new ideas and thoughts well within the context of the majority. Those who venture outside are often dismissed, or ignored, or worse.

If you go beyond, if you become an advocate of change outside of the respectable limits you enter dangerous territory. At the worst, you may discover why we burned witches in Salem.

Our society is not comfortable with zealots. We are embarrassed by the deeply committed and involved. Emotion is not in vogue . . . especially if involved in raising questions about values.

But we need more people willing to commit those sins.

This is Honors Day. We need not only to consider and be thankful for those of you who have achieved excellence in the pursuits that are clearly a fulfillment of the contemporary value system. We also need broadly to consider the bestowing of honor on those whose achievements are not to be found as a fulfillment of the contemporary value system but are to be found in the questioning and modification of our current goals.

Leaders who dare

And here—in this thought—those who are honored today have a unique role. Recognition by the bestowing of honor gives exceptional opportunity to the recipient to influence others. Some take honor and with it, reinforce not only the frame of values represented by the society, but rededicate their own lives to the perpetuation of these values in the furtherance of which they have excelled.

But there are those, who with the receipt of honor, grow in strength and independence and provide a new leadership—a leadership respected in part because it was honored—a new leadership that dares to risk past honor in the hope of future gain for society.

Many such individuals previously honored are now abroad in the Peace Corps. There also are a far greater number working here at home—alone and in organizations, trying to introduce new perspective in old values. The reward for all of these—at home and abroad—will be a world more fit to live in. Their monument will be children who love instead of fear. Their honor will be found in the lives of human beings who have learned how not to fight and how not to starve. Their followers will be legion.

Teachers study CD methods

By **MICHAEL SAKS**

Lomé, Togo

A group of Volunteer teachers recently confronted a new curriculum: community development.

The material they covered during a two-day conference here might have been old hat to many Volunteers, especially in Latin America, but for Peace Corps teachers in Africa, the subject was anything but ordinary.

The meeting grew out of the conviction of Mike Furst, Peace Corps Director in Togo, that Volunteer teachers should devote themselves totally to their communities instead of taking the detached air of contract teachers.

Last winter Furst urged teachers to learn the needs of their communities. But this proved more difficult than it sounded, and so the conference was called.

At the first session, Volunteers briefed two outside speakers on their problems and prospects in various regions of Togo. The guests were Mrs. Irene Pocznanski, a nurse and social worker in a Senegalese community center, and David Smock, a community developer employed by the Ford Foundation in Nigeria.

Smock lectured on the first steps in community development: identifying power groups and determining the issues they face and how they handle them. Smock urged the Volunteers to "investigate what is intrinsically interesting to you" and concentrate on the power structure.

Smock asked: "Are you basically interested in your image or in change?" He cited the example of a Volunteer who was upset because the people in his village wouldn't call him by his first name, though this was not local custom. The Volunteer had a motorcycle but he walked to be "one of the people." Yet the Volunteer was ineffective, said Smock, while another Volunteer who wouldn't say "hello" as he rode through town and allowed no visitors in his house after 4 p.m. was effective, though he didn't fit the "image."

Mrs. Pocznanski focused on urban development. Her advice: "Be patient. Some Peace Corps workers start projects and then get discouraged and drop them. Don't be too ambitious. We can't bring reform to a society, but we can work small changes. Don't expect mass results."

She also suggested that Volunteers have occasionally created needs that cannot be met. If Volunteers are going to point out needs, she said, they must also be ready with feasible solutions.

Wofford assumes new tasks

Several staff changes have been announced in the reorganization of the former Office of Planning, Evaluation and Research.

Harris Wofford, who headed the office, was named Associate Director at-large by Director Jack Vaughn, who termed the appointment a "mandate for innovation" to cover a broad range of Peace Corps activities.

In his new job, Wofford will be responsible for developing and coordinating new approaches to training, recruiting and university relations. He will contribute to follow-through efforts of the Task Force on Education, of which he was chairman, and the Exchange Peace Corps, of which he was an early proponent.

Charles Peters, former chief of the Division of Evaluation, has been named Director of the newly combined Office of Evaluation and Research. Bob Krug remains Director of Research.

Joseph Colmen, an architect of Peace Corps selection and research programs, has resigned to become Deputy Assistant Secretary for Education in the Department of Health, Education and Welfare. Colmen, a five-year veteran of the agency, has most recently been Deputy Associate Director for Planning, Evaluation and Research.

The Division of Special Projects has been eliminated. David Gelman, its director for the past 2½ years, has accepted an editorial position with *Newsweek* Magazine. Gelman directed the first Peace Corps training film, "A Choice I Made."

Kinsey held for trial in Tanzania

Bill Haywood Kinsey, Jr., a Volunteer in Tanzania, has been ordered to stand trial on a charge of murdering his wife, Peverley, also a Volunteer.

After a preliminary hearing in Maswa on May 6 and 7, a Tanzanian magistrate determined that sufficient evidence existed to warrant a trial. No date has yet been set for the trial.

Kinsey, 24, was not required to enter a plea in the initial proceedings, and he did not present any witnesses. A statement previously given by him to the police was placed into the record. In the statement, Kinsey said that his wife fell while rock climbing while they were on a picnic near Maswa. The couple had taught school at Maswa for 14 months.

A farmer testified that he saw Kinsey beat his wife to the ground, and a medical witness said that Mrs. Kinsey's injuries were not consistent with a fall.

Kinsey was detained pending outcome of the trial. He has retained two lawyers for his defense, Gurbachan Singh, of Mwanza, Tanzania, and Byron Georgiadis, of Nairobi, Kenya. In addition, Carroll Brewster, an American attorney familiar with African law, has been retained by the Kinsey family to assist in the case. Brewster and Singh attended the preliminary hearing. Also in attendance was Jack McPhee, associate Peace Corps director in Tanzania.

Films made

The Peace Corps will soon have a basketball film library, courtesy of a group of leading U.S. college coaches.

Pete Newell, athletics director of the University of California, is developing the library for the use of Volunteers who teach the sport overseas. The films will demonstrate various offensive and defensive techniques used by successful teams and star players in recent years.

The films will be available for loan to Volunteers through the Office of Public Affairs in Washington.

A Volunteer wife as a gelin

A Volunteer married couple in Turkey has come up with an answer for host country nationals who constantly ask, "Where are your babies?"

By **SUSAN CALHOUN**

Gelin, which means young bride in Turkish, is also the imperative form of the verb "to come," an apt coincidence as a new bride is at the beck and call of all those in her husband's family, especially her new mother-in-law. To the joy of all feminists and modern-minded souls, however, "gelinhood" in Turkey is reportedly becoming a thing of the past.

Of course, many villages are still persistent in the maintenance of the old tradition of new brides passing through the indenture-like state of a *gelin,* but in the larger towns and cities, it just doesn't work that way anymore—they say. Although they still call a bride a *gelin,* urban Turks are insistent that this is all that remains of the old tradition.

However, it seems that the imprint upon the Turkish ladies' psyche has proved difficult to peel away, rather like a decal of Asbury Park, N.J., on your suitcase which has become a mildly embarrassing reminder of things past. For all Turkish women are endowed with unending fonts of genuine commiseration, sympathy, knowledgeable looks and an almost overwhelming affection for any of their sex who has recently emerged into the rarefied atmosphere of matrimony. This concern is expressed in any number of ways: furtive hugs, wistful comments to each other—in her presence—about the beauty of the new bride, forceful offerings of platters of a great variety of stuffed things, and—sometimes—not very well disguised dirty looks at the young husband.

All marriages are new (and therefore all wives are *gelins*) until the arrival of a fat baby, thank Allah that it should be a boy.

By the time we arrived in Eskisehir, I had figured myself to be well ensconced in marriage. We had passed the first anniversary stage, and our family and friends had long since ceased their rain of wedding, apartment-warming, and "help the new couple out" gifts. In fact, the novelty of first company dinners, our permanent coupleship and approved cohabitation were beginning to wear on those around us. However, things were different in Eskisehir, we soon found out, simply because we lacked the accouterment of a child among our 300 pounds of luggage.

Incidentally, it is supposed to be true that Eskisehir has the second highest birthrate in the world. When hearing this, and after sizing up the rather unremarkable nature of the town, we discreetly inquired as to why. The usual reply was an amused look followed by a moment of obvious indecision in which our informer seemed torn between the perspicuity of revealing the secret and the temptation to talk about such an interesting subject. Finally, we would learn that *hamams* (public baths) in Eskisehir are blessed by a potent mineral content virtually guaranteeing fertility.

But then conversation would always come back to us and the astonishing fact that we had been married more than a year without the inevitable result, a baby. What was even more disturbing, we didn't seem to be the least concerned about it.

Now that we have been given the grace of four months to produce, and having failed miserably, body-building food and heartwarming hugs and smiles are diminishing. Perhaps it is because there is a hint of the unnatural about it all; but it is more, I suspect, chagrin at the fact that I am childishly holding back from going on to the bigger and better; I am somehow upsetting the balance of things like a little girl who continues to prefer the company of her dolls and story books to joining Mommy in the kitchen.

By now, we have come to taking the easy way out of this all by blaming it on the powers that be: "The Peace Corps forbids babies," we say, smiling benightedly. But the fact remains that I am still a *gelin,* and I still have to steel myself on my weekly excursions to the *hamam.* It's really impossible to stare down someone whose gaze is fixed on your stomach.

LETTERS TO THE VOLUNTEER

Some reactions to Peace Corps: 1976

Going 'cold'

To THE VOLUNTEER:

I should like to state an observation that I am certain has been on the minds of all people associated with the Peace Corps. It was expressed admirably in many of the articles in your excellent "1976" issue of THE VOLUNTEER, but I felt that the thoughts of a Peace Corps Volunteer presently serving in India might be of interest.

In my tenure in India, I have become increasingly impressed with the potential of the "Peace Corps" idea—the idea of Americans living and working at all levels with peoples of the underdeveloped nations—but somewhat disturbed with the working-out of that idea. Undoubtedly the three-fold purpose of the Peace Corps, as expressed by President Kennedy in his 1961 address, has created an organization which could well prove crucial in the achievement of the progressive and prosperous world which we all seek. However, it seems the American nostalgia for the frontier has somewhat obscured the fundamental purpose of the Peace Corps: that of technical assistance.

I recognize the desirability of proving to Latin Americans, Asians and Africans, that Americans are not "ugly" and do not need air-conditioning, Chryslers and filet mignon to survive. The impulse in restricting Volunteers' American luxuries is healthy. Yet it should not be carried out in such a way that it hampers the efficacy of the Volunteer in his working endeavor.

My point is simply this—there seems to be a certain rigid element in the Peace Corps philosophy which believes that a Peace Corps Volunteer is not *truly* a Peace Corps Volunteer unless he enters a job site completely "cold"—that is being entirely unaware of what he is to do, and his host country counterparts, from Secretary to sweeper, being in a similar state of mind. Granted, if success is achieved under these circumstances, it is far more rewarding to the Volunteer and to the notion of American initiative. But are we not being a bit selfish, considering that the countries in which Peace Corps is involved are in dire need of technical advice on a large scale?

To fulfill this requirement, Peace Corps has proved a remarkably successful alternative to U.S.-A.I.D. and other programs of assistance. But could not this success be greatly augmented, if more thorough collaboration with host governments at all levels were achieved throughout formulation and realization of a "Peace Corps project"? If more adequate care were taken in programming, so that upon the arrival of the Volunteer, each party concerned would know just what projects he was to undertake? If site selection were done in such a way that not only would a Peace Corps Volunteer be requested, but concrete plans for his utilization had been formulated by the relevant government authorities?

I recognize this is no novel suggestion, yet its implementation is essential if Peace Corps is to fulfill its destiny. Increased export of Volunteers alone can do no more to solve the enduring economic problems of the underdeveloped world than can the increased export of wheat do to solve the agricultural problems of India.

RICHARD GRIMSRUD

Patna, India

Keep a limit

To THE VOLUNTEER:

I was bothered very much by Rep. Ottinger's thoughts on size limitations. He expressed the feeling that if the Peace Corps does not expand, it will be "swallowed by AID." I contend that if it expands to a great degree, no one will swallow Peace Corps. This includes the nations in which it presently operates. It is a trend of those in government to over-exploit a good thing until it is bled to death or made to grow so huge that it bursts.

Robert McGuire's article, on the other hand, suggests that a Peace Corps consisting of effective, well-chosen Volunteers, perhaps numbering 10,000, will do a more than adequate job. With this I agree. If the Peace Corps will limit itself to a realistic size, set obtainable but uncompromising goals, and continue to staff its ranks with sincere and competent people, it will remain our most important and constructive means of giving aid to those countries seeking it.

The expansionists feel the Peace Corps should go out and *do* the jobs to be done. My feeling is that the Peace Corps should go out and *assist* in doing that job. In so doing, it instills a knowledge of the job.

STEVEN KEENAN
Former Volunteer

Cairo, Egypt

Peaceful service

To THE VOLUNTEER:

I especially endorse the stand of Rep. Ottinger and Mr. Stanley Frankel that Peace Corps service in some way be credited toward military obligation. I believe many young men, otherwise fine material for the Peace Corps, are hesitant about four years of service, two in the Peace Corps and two in the armed forces. I feel the fears that the Peace Corps will attract "undesirables" in that event are unfounded. It takes a special kind of person to fulfill Peace Corps commitments.

MRS. FRANCES HERCHHONE

Far Rockaway, N.Y.

Tighten selection

To THE VOLUNTEER:

I would like to endorse the articles by Robert G. McGuire and Ambassador Bowles. I agree with Mr. McGuire that the "right kind (of Volunteer) may not number 10,000 a year." In fact, the Peace Corps might very well shrink in size rather than grow if the process of selection were tightened as it ought to be.

Admittedly, most of us have mixed motives for joining, but too many people whose overriding motivation is escape or adventure are accepted. Even though some have been very active in their sites, their contribution

to the real goals of the Peace Corps tends to be very limited. I shrink in terror from Director Vaughn's projection that by 1971 Volunteers will have served in "virtually every village in what is still the developing world." That would be an invasion, a dangerous new version of imperialism. To keep the Peace Corps small is not necessarily to make it less valuable.

On the other hand, the Peace Corps must broaden and revise the scope of its recruiting. Young graduate "generalists" like myself do have an essential role to play, a role that would be greatly enhanced in many situations if we were to work as part of a "team" including technicians and experienced professionals, as Ambassador Bowles advocates. But for many reasons, the Peace Corps must draw many more Volunteers from other sources than recent college graduates.

One group of potential recruits scarcely touched: owners of family farms. There are many young and middle-aged farmers in the U.S. whose training and experience in improved farming practices is sorely needed in developing countries. Not all of these farmers are college graduates; some have little or no formal education beyond high school. But those who understand the process of change would be invaluable in such "front-line" positions as rural community developers.

The young farmers who would be most useful are likely to be those whose farms are in the crucial early stages of development, where investments and improvements cannot be abandoned without financial sacrifice. If readjustment allowances for them could be increased—on a graduated scale based on individual need—so that their investments would not be lost, I believe a significant number of them could be recruited into the Peace Corps.

Finally, I would like to second Mr. Scharfe's suggestion that the Peace Corps become part of an international organization. If the Peace Corps still exists in 1976, I hope it will be administered by the United Nations. The nations which contribute Volunteers to the UN Corps would still control or partially control selection of their own citizens and would determine the amount of readjustment allowances, while administration of the Volunteer during training and in the field would be by a UN organization. In spite of its excellent intentions and praiseworthy efforts, I do not believe the Peace Corps can remain non-political forever. World conditions do not allow it. If the Peace Corps and other similar organizations were to combine into one international organization, the essential aims of the Corps could still be accomplished, with greater success.

EMELIE OLSON PRATHER

Kuzkoy, Turkey

Our circulation department received a request from a male Volunteer who wanted a certain young lady to receive THE VOLUNTEER. **"This person is not the family of a Volunteer," he wrote, but since I'm a Volunteer I would very much like this person to get the Peace Corps Message and I think she would make the most of it. Perhaps this request could come under the heading of Volunteer support. Anyway, if she gets The Message, her support of me will be greatly increased. Thank you."**

Request granted.

No sacrifice here

TO THE VOLUNTEER:

Dr. James H. Robinson's article is the last straw. He underestimates the exciting richness of the total Peace Corps experience. How else could you see such a magnificently and fascinatingly varied country, meet so many different kinds of people—Volunteers as well as Colombians, and indeed people from all corners of the world—how else could you seize the exciting opportunity to make full use of such tremendous challenge and responsibility in a creative and imaginative way? With a definite mission in mind (and spirit) we came to the Peace Corps seeking adventure. We are finding it. Give me no tale of sacrifices. Despite momentary frustrations and loneliness, we're having a damned good time.

MARY D. WILLIAMS

Ibagué, Colombia

THE VOLUNTEER *welcomes readers' opinions on subjects of general interest to the Peace Corps. The shorter the better. Letters are subject to condensation.*

Who's a hero?

TO THE VOLUNTEER:

When I came into Pucón tonight from the *campo,* I found my brown envelope with the copy of THE VOLUNTEER waiting. I lit a cigarette and stretched out on my bed to read it from cover to cover.

It was a welcome relief, as it always is, to read about frustrations and successes of fellow Volunteers around the globe—when I reached the last item—a letter from a Volunteer in Thailand, saying that the end to the "re-entry crises" is the "immediate termination" of "the self-glorifying journal, THE VOLUNTEER," I became *angry.*

When I go to bed after being with the Mapuche and campesinos all day long, tired and sometimes frustrated, sometimes contented, I know, through THE VOLUNTEER, that thousands of other PCVs are sharing this way of life. I feel united in a mystic sort of way with them and this reminder is a rejuvenation.

Let Mr. Retka use his "we" less freely; there are many of "us" who know that "we" are not "heroes," and "we" will not "cry crisis" when "we" are not "welcomed home as such."

PATRICIA SOLOMON

Pucón, Chile

A new reader

TO THE VOLUNTEER

Would you please place me on your mailing list to receive your publication, THE VOLUNTEER?

I am a hospital corpsman in the Navy, but although I am a member of the "War Corps" I have followed with great interest the development of our peace-dedicated group which is serving the United States with such distinction around the world.

PETER J. REYNIERSE

U. S. Navy
Danang, Vietnam

Plugs language

TO THE VOLUNTEER:

I add my complete agreement with the 41 Volunteers who signed "Tips on Training" (THE VOLUNTEER, April). How inadequate one is without a good knowledge of the language! The improvement in this and other areas would make sense—and much more effective Volunteers.

MILDRED COWGER

Merida, Venezuela

Magazine info

Three magazines have announced changes or new policies regarding the subscriptions of Peace Corps Volunteers.

The New Republic will no longer be sent free of charge to Peace Corps Volunteers.

Publisher Robert Luce announced that due to the added costs involved, the magazine could no longer afford to send free copies abroad. However, Volunteers may subscribe at the student rate of $8 per year, including postage.

Since Feb. 15, no new names have been added to the "free copy" list. But the free subscriptions already in effect will continue until the end of the year as guaranteed.

Requests at the student rate may be directed to Miss Bertha S. Lehman, Circulation Manager, *The New Republic*, 1244 19th St. N.W., Washington 6, D. C.

The Reader's Digest asks that Volunteers direct their subscription requests to Mr. Donald Ruehl, *Reader's Digest*, Pleasantville, N. Y. 10570. Requests were formerly received by Mr. Fred Thompson. *The Reader's Digest* is available free of charge to Volunteers for the length of their term of service.

A magazine newly available free of charge to Volunteers is *Offspring*, a bi-annual journal about the pre-school child. Sponsored by Parent Cooperative Pre-school's International, *Offspring* is directed to parents and teachers. It contains articles by professionals in child psychiatry, education, and social work.

Interested Volunteers may write to Mrs. Marilyn Rosenthal, Editor, *Offspring* Magazine, 19398 Ingram, Livonia, Mich.

Names needed

The Foreign Student Service Council seeks the names of foreign students who will be arriving in the Washington, D. C. area next fall. The council uses returned Volunteers in its orientation programs for newcomers. Names may be sent to the International Student Community Program, Foreign Student Service Council, 1746 M St. N.W., Washington, D. C. 20006.

Memorandum

TO : The field DATE: June, 1966

FROM : The editors

SUBJECT: Take it with a SMILE

Point of another lance: Marilyn Baker seems to be feeling it, too. She was enroute to the Philippines, where she is now a Volunteer, when she ran into the needle administered by Mrs. Marjorie Kiyosaki at the training center in Hilo, Hawaii.

□ □ □

The first Japanese Overseas Cooperation Volunteers selection took quite a toll. A press report says there were 7,000 applicants for Japan's equivalent of the Peace Corps, and that only 31 of them went overseas. They are serving in the Philippines, Malaysia, Cambodia and Laos.

□ □ □

The Division of Selection now has a SMILE for applicants and trainees. SMILE is an acronym for the five areas the division considers important in judging prospective Volunteers. SMILE components:

Skills
Motivation
Interpersonal relations
Language
Emotional maturity

□ □ □

Selection is also smiling over reaching the 2,000,000 mark in reference questionnaires. Al Carp, director of the division, holds the sign, while Director Jack Vaughn and Mrs. Frances Meredith (center), who heads the operation, help celebrate. The figure represents all questionnaires sent out since 1962, when people started counting.

Five PCVs die overseas during month

Five Peace Corps Volunteers died during the month of April, two in Africa and three in Latin America.

They were: Florice Maxine Barnum, 42, a Volunteer in Togo; William Henry Olson, 25, a Volunteer in Ethiopia; Paul L. Bond, 24, and Gerald Francis Flynn, 26, both stationed in Ecuador; and Troy M. Ross, 25, a Volunteer in Peru.

Miss Barnum died of a ruptured appendix in Abidjan, Ivory Coast. She became ill while returning to Togo by ship from a vacation in Senegal. The boat docked in Abidjan, where she died an hour after an appendectomy had been performed.

Miss Barnum was a nurse in Togo. Due to terminate in March, she had extended her service for six months. She was one of four Volunteers injured last December in a truck accident at Sotouboua, Togo, which took the life of Volunteer James George Driscoll. She is survived by her parents, Mr. and Mrs. James E. Barnum of Los Angeles.

Olson was killed by a crocodile in the Baro River near Gambela, Ethiopia, where he was on holiday. Volunteers who were with him reported that he disappeared from a sandbar moments before they saw the crocodile and "two thrashing movements." Olson's body was not recovered until the next day.

He was a teacher in Adi Ugri, Eritrea. Olson is survived by his parents, Mr. and Mrs. Charles H. Olson of Spencer, N.Y., and a brother.

Bond, Flynn and Ross died when the Peruvian airliner on which they were passengers crashed 60 miles southeast of Lima, Peru.

Bond and Flynn were school construction workers in the Loja province of Ecuador. Bond had helped construct a school at Gonzanamá, and was teaching English. Flynn was involved in the building of a school at Cariamanga. He was also working in agriculture and literacy education projects. The two were enroute to Cuzco during a vacation in Peru.

Bond is survived by his parents, Mr. and Mrs. Lebern Bond of Jonesboro, Ark., two sisters and two brothers. Flynn's survivors are his parents, Mr. and Mrs. Joseph Flynn of Seattle, a brother and a sister.

Ross was returning to Cuzco, his post, after a business trip to Lima which had been paid for by the villagers with whom he was doing community action work.

The villagers held religious services for Ross and many went to the regional Peace Corps office in Cuzco to offer condolences. Ross is survived by his parents, Mr. and Mrs. John Paul Ross of Boise, Idaho, and three sisters.

Also killed in the plane crash was Raya Pearlman, 27, a field officer for Canadian University Service Overseas.

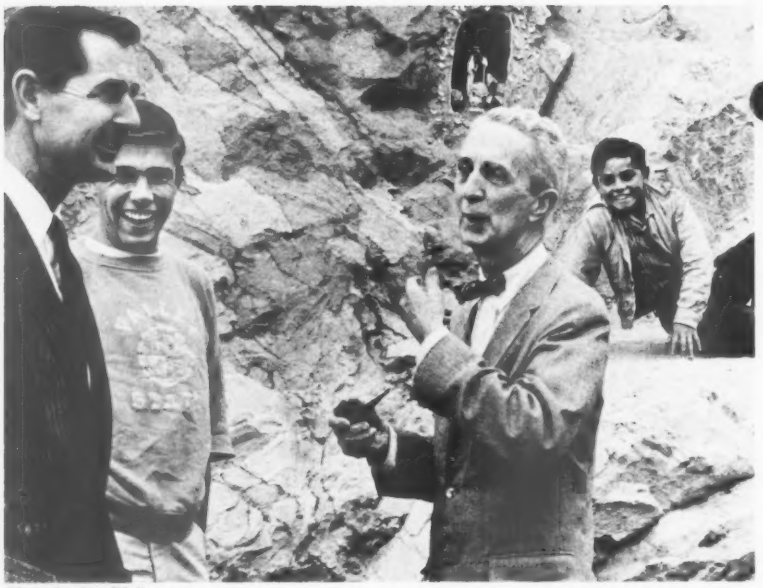


Photo by Jim Walls

COLOMBIAN VISITOR: Artist Norman Rockwell went to Bogotá to sketch Volunteers for "Look" Magazine, and returned a Peace Corps enthusiast. "Shakespeare said something about a candle in a wicked world," he said. "I think Volunteers are like that." Here Rockwell is pictured with country director Larry Horan and Volunteer Tom LaBelle. His sketches of Volunteers appeared in the June 14 issue.

Noffsinger death

John S. Noffsinger, often described as the "grand old man" of the Peace Corps, died in Washington, May 4 after a long illness. He was 79 years old.

As a consultant on older Volunteers and senior manpower consultant in the Office of Public Affairs, he interviewed and corresponded with thousands of older men and women and recruited many of them for the Peace Corps. At a recent testimonial, former Director Sargent Shriver called him a "Peace Corps pioneer."

Dr. Noffsinger was a teacher in the Philippines. He later served as a school administrator and president of Mount Morris College in Illinois, and as educational secretary for Church of the Brethren schools. In 1953 he became the first director of the International Voluntary Services Organization, a forerunner of the Peace Corps.

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